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Social service and the
Episcopal Church

New York City

[1913?]

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Social service and the Episcopal church ... the Joint commission on social service of the Protestant Episcopal church. New York city, Church missions house [1913?]
cover-title, 48 p., 1 l. 22 $\frac{1}{2}$ ".
"Publications of the Christian social union": p. 47-48.
i. Title.
Library of Congress
14-6682
ONLY ID

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TECHNICAL MICROFORM DATA

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BIBLIOGRAPHIC IRREGULARITIES

MAIN ENTRY: Episcopal Church.

Social service and the Episcopal Church

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Inserted material: Addendum between pages 44 and 45

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Social Service and the Episcopal Church

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"It shall be the duty of this Commission to study and report upon social and industrial conditions; to co-ordinate the activities of the various organizations existing in the Church in the interests of social service; to co-operate with similar bodies in other communions; to encourage sympathetic relations between capital and labor; and to deal according to their discretion with these and kindred matters."

Resolution of General Convention 1913.

**The Joint Commission on Social
Service of the Protestant
Episcopal Church**

Church Missions House
New York City

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OF THE
PROTESTANT EPISCOPAL CHURCH

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The price of this pamphlet is fifteen cents.
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Sept. 13, 1922, 11.

**Social Service and
the Episcopal
Church**

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FOREWORD

The Joint Commission on Social Service has already published two pamphlets, one dealing with the work of the individual parish in the field of social service, and the other with the work of diocesan social service commissions. This pamphlet attempts to do for the Joint Commission and the Church at large what the other two have done for parish and diocesan agencies. In this connection occasion has been taken to indicate how long-standing has been the interest of the Episcopal Church, at least unofficially, in various phases of the social problem, and how rapidly, especially within the past few years, its organized effort has developed. A quotation from Professor Rauschenbusch's "Christianizing the Social Order" may here not be inappropriate:

"The Protestant Episcopal Church . . . failed to take any leading part in the older social conflicts with alcoholism and with slavery, but in the present struggle against industrial extortion, it has furnished far more than its share of workers and leaders. The Church Association for the Advancement of the Interests of Labor (C. A. I. L.), organized by a few ministers in 1887, was probably the first organization of social Christianity in this country. The close contact of the Episcopal Church with the Anglican Church brought it abreast of the advanced social movements in England. Its conception of the Church made it easier to outgrow Protestant individualism."

The following pages, then, are a plea for the fuller recognition and more adequate support of the Church's efforts by its own constituency. Some of the material of the pamphlet has already been published in the Year Book of Holy Trinity Parish, Brooklyn, for 1912, under the caption, "Holy Trinity as a Community Church"—written by the field secretary of the Commission while still connected with the parish staff. The statements concerning the work of the Church Association for the Advancement of the Interests of Labor and the Christian Social Union have been approved by representatives of the two bodies.

The Commission will welcome inquiries and suggestions from members of the Church throughout the country, and will gladly supply additional copies of this pamphlet on request. Correspondence should be addressed to the field secretary.

Social Service and the Episcopal Church

The history of social effort on the part of the Episcopal Church may, for convenience, be divided into two periods: first, the period of preliminary propaganda, ending with the appointment by General Convention, in October, 1910, of the Joint Commission¹ on Social Service; second, the period since that date, during which the Commission, acting in the name and under the authority of the Church, has attempted to co-ordinate her previous efforts in the field of social service, and to formulate a definite working-plan which shall enable the Church to take her proper place in the forefront of the social movement of our day.

These two periods—before and since the appointment of the present Joint Commission—suggest the main line of division in the following pages.

SOCIAL AGENCIES OF THE EPISCOPAL CHURCH: A HISTORICAL RÉSUMÉ

For a quarter of a century the Episcopal Church has been feeling her way toward official relation with the social problem. As in the case of other Christian bodies in this country and abroad, her earlier efforts were those of voluntary—"free lance"—organizations. It is only within the last decade that

¹ For the benefit of readers not connected with the Episcopal Church it should be explained that the title "Joint Commission" is intended to indicate that the membership of such a commission is drawn from the two houses

the Church, either as a national entity or within her local jurisdictions, has taken official action with reference to social problems. The successive stages of this development are briefly indicated below.

THE CHURCH ASSOCIATION FOR THE ADVANCEMENT OF THE INTERESTS OF LABOR ("C. A. I. L.")

The first organized effort at social service in the Episcopal Church was the formation in 1887 of the Church Association for the Advancement of the Interests of Labor, commonly known as "C. A. I. L." This organization was due to the efforts of nine clergymen of New York City aided by the influence of Bishops Potter and Huntington. It was quite fitting that the organization should devote itself to what was at that time the most insistent phase of the social problem—the relations between capital and labor. The organization was designed to work on a national scale and numbers among its vice-presidents the bishops of many dioceses. Being an unofficial body it was able to do pioneer work at a time when the Church as a whole was not ready to take official action with relation to the social problem. Its efforts have resulted in various measures looking to the improvement of conditions for working people.² The present efforts of the organization are confined largely to the local field of the City and Diocese of New York. The working out of satisfactory cooperation between "C. A. I. L." and the Joint Commission was one part of the duty laid upon the Commission by the terms of the resolution of General Convention under which the Commission was appointed in 1910. The precise form of cooperation has, however, not yet been determined.

which constitute the General Convention—the House of Bishops and the House of Deputies (including clerical and lay delegates). Ordinarily the two houses convene separately, but on certain important occasions they assemble in "joint session." The Convention meets triennially. The resolution of Convention under which the Joint Commission on Social Service was appointed is printed on the cover of this pamphlet.

² The story of the agitation which led to the organization of "C. A. I. L." and of its achievement is told in Miss Keyser's interesting little book, "Bishop Potter, the People's Friend" (Whittaker, 1910), which contains a statement of the principles formulated as a basis of work for the Association.

THE CHRISTIAN SOCIAL UNION ("C. S. U.")

The next effort on the part of members of the Church in the field of social service was the organization in 1891 of the Christian Social Union—an American counterpart of the original English body. This was designed primarily for propagandist purposes on a national scale. It deserves credit for having been perhaps the earliest organization of any Christian body in this country to give definite and consecutive attention to the social problem in its various phases. It developed a considerable literature, comprising some sixty-odd pamphlets which have been most useful in disseminating among the clergy and laity of the Church ideas of social reform.³ For a few years, ending in 1907, the Union was affiliated with the Church Association for the Advancement of the Interests of Labor. Latterly it has been largely instrumental in promoting the organization of the diocesan social service commissions discussed below. In fact, these commissions may perhaps with justice be said to owe their origin to the Union's activity. To the agitation begun by the Christian Social Union and the Church Association for the Advancement of the Interests of Labor was also largely due the creation in 1901 of the Joint Commission on the Relations of Capital and Labor, and in 1910 of the Joint Commission on Social Service. Though the Union was never able, from lack of adequate resources, to carry on any organized social work, or to formulate any elaborate social program, it prepared the way for such organization and pronouncement by inspiring members of the Episcopal Church with a definite interest in social effort. Having served the purpose for which it was organized, the Union decided, by referendum vote of its members in December, 1911, to disband and hand over its work to the official agency of the Church—the present Commission.

³ Copies of many of the Union's publications are still in print and may be procured on application to the field secretary of the Joint Commission on Social Service. For a list of these publications see Appendix F.

DIOCESAN SOCIAL SERVICE COMMISSIONS

Meantime the movement was under way in various dioceses to relate themselves to the social problem as presented in their respective fields. Beginning in 1903 with the appointment of the Social Service Commission of the Diocese of Long Island, the list of such commissions has steadily increased. At the date of writing, there are sixty recognized diocesan social service commissions, appointed either under diocesan canon or under resolution by the bishop, and charged with the functions of investigating social conditions in their respective territories and of taking measures for the promotion of social reform in cooperation with other social agencies throughout the diocese. The achievement of these various diocesan commissions has been considerable. An examination of a special table printed in one of the Joint Commission's pamphlets, "Social Service for Diocesan Commissions", shows that these commissions have been active in agitation not only for state legislation but for local and state-wide voluntary effort in the field of social service. Various municipal and state institutions have found support from these commissions. In short, the diocesan commissions in general have stood, so far as possible, for rational movements directed toward social reform. It is to be hoped that by the expiration of another year every diocese in the Church's national territory will have in the field a social service commission empowered to speak and act in the name of the diocese.⁴

THE JOINT COMMISSIONS ON CAPITAL AND LABOR AND SOCIAL SERVICE

All these movements represent steps leading toward the creation of the present Joint Commission on Social Service. That Commission, however, was preceded by the former Joint Commission on the Relations between Capital and Labor,

⁴ For further discussion of these commissions see pages 15-17.

originally appointed by General Convention in 1901, and re-appointed in 1904 and 1907. This Commission made no attempt to organize the Church for social service; it contented itself with reports to General Convention, which contain some specific recommendations for organized action, but which are interesting chiefly as milestones in the Church's progress in this field of effort. It was in accordance with a resolution appended to the triennial report of this Commission at Cincinnati in 1910 that the Commission was discharged to give place to another Joint Commission whose scope should include the entire field of the social problem—not merely one phase of it—and whose activity should not be limited to the writing of recommendations.

THE WORK AND PLANS OF THE JOINT COMMISSION ON SOCIAL SERVICE

During its first year the Commission was dependent on volunteer effort. The necessity was seen of securing the services of a secretary who could give his direct attention to the task. An arrangement was accordingly made whereby from October first, 1911, to October first, 1912, the Reverend Frank Monroe Crouch as field secretary gave half of his time, and since the latter date has given his whole effort, to the Commission's work. An office was opened on October first, 1912, in the Church Missions House in New York, the organization of which is now well under way with the aid of two assistants. During the past few months a considerable correspondence has been developed: the Commission is already in communication with several hundred ministers and lay workers of the Episcopal Church and a growing number of workers of other communions and of secular social and educational agencies in addition.

The Commission's work, however, has not been limited to the organization of an office: during the past twenty months

the field secretary has traveled a total of some 30,000 miles on the Commission's business. He has met in conference representatives of some thirty-odd diocesan social service commissions, and has made numerous addresses at theological schools, departmental missionary councils, and parish meetings. He has also been in frequent conference with the secretaries of the Federal Council Commission on Social Service and the various social agencies of other communions throughout the country.⁵

The Joint Commission has, in short, tried to do two things: first, to organize and develop social service among the constituency of the Episcopal Church; second, to cooperate, as just indicated, with the social service commissions of other communions in common propaganda and activity. It is the aim of the following pages to present the most significant features of the work and the plans of the Commission along these two lines since its appointment in October, 1910.

ORGANIZATION FOR SOCIAL SERVICE

In its work the Commission has had the alternative of following the example set by social service agencies of other communions or of striking out a new method. These other agencies, notably the three-fold social service department of the Presbyterian Church, have been engaged largely in social investigation and agitation. The Joint Commission, on the other hand, has felt that it could make its most valuable contribution to its own constituency and to the work in general by adopting a procedure which was, as a matter of fact, practically forced upon it by the characteristic polity of the Episcopal Church. Parishes, dioceses, departments—this three-fold ecclesiastical division pointed the way for the Commission. Its ef-

⁵ The field secretary of this Commission and the executive officers of the social service commissions of other communions are related as associate secretaries to the Federal Council Commission on Social Service. For further discussion of the relations between the Joint Commission and the Federal Council Commission see pages 29-31. The executive officers of the last named commission and of the already established social service agencies of other communions are listed in Appendix E.

fort, therefore, has been directed not so much at duplication of work already being so well done by other communions, as at preparing its own people for effective action in the name of Christ in relation to the problems of contemporary society through cooperation with various social agencies, secular and religious.

Parish Social Service Agencies.—Thus far the Commission has refrained from dealing directly with local parishes or their ministers, except in response to special inquiry. It has, however, not ceased to press upon the diocesan commissions the necessity of carrying social service organization home to the individual parish, and through the parish to the individual member of every local congregation. It is only as the personal responsibility of the men and women owning allegiance to the parish church is thus brought home to them that the efforts of the Joint Commission, diocesan commissions, or parish agencies can result in any lasting good.

A fundamental principle in organizing the parish for social service is the securing of proper correlation and cooperation between the church and secular agencies: a bureau of charities, a juvenile probation association, a children's aid society, and the like. Such coordination may be effected through volunteer service on the part of church workers under direction of a particular organization which can furnish the expert guidance of which the church worker is in need. Through such cooperation church workers not only render valuable aid to the secular agencies, which are often undermined, but also themselves gain insight into various phases of the social problem, while at the same time relieving individual cases of need. From contact with specific cases a church volunteer will come to recognize underlying social causes, and will be led to demand remedial action of more than individual scope.

Another way in which the parish church may be represented in the life of the community is through group action. In every community, in every neighborhood, there are social

needs patent to those who have eyes to see. It may be a park or playground that is demanded. It may be the elimination of dark rooms from tenement houses. It may be the suppression of a den of vice. It may be the provision of a social center where parents and young people may find ample opportunity for the cultivation of good fellowship and the refreshment of body, mind and spirit. In any case, a group of intelligent and devoted men and women in any church will be in position either to assume leadership in some needed work of amelioration or to cooperate in the name of the church with other groups and organizations. There are already organized in connection with many parishes various agencies which offer opportunities for effective social service. Parish chapters of the Brotherhood of St. Andrew, of the Girls' Friendly Society, men's clubs, and the like, may all be utilized for the work in hand. The Brotherhood chapter and the boys' club of Calvary Church, Pittsburg, for example, are at present engaged in the study of the social problem and in specific action with reference thereto. This is but one instance of a possible use of existent organizations with reference to community needs. Again, the men's clubs of numerous parishes throughout the country, many of which have not been measuring up to their possibilities of usefulness, might find large scope for renewed interest and activity if they would give themselves to an intelligent and earnest study of community problems and would actually set to work. The local branches of the Girls' Friendly Society, further, are already undertaking social service on their own account. In view of these facts the statesmanlike policy would be to utilize these agencies where they exist rather than to create new organizations for social service. The parish minister who would make his parish a potent force in the solution of the problems of today could not do better than encourage this progressive adaptation of the aims of various existing parochial organizations to contemporary social needs.

But something more than either individual service or group action in the name of the parish is required. The whole congregation should be trained to act as a whole, so far as possible, on clear-cut issues of social right and wrong. In matters which plainly concern that welfare the parish should have some clearly defined policy if it hopes to stand as a community church. Specific ministrations to individual need or group action in response to some social need must be grounded on a reasoned program of social action. This does not mean that any parish is to subscribe to every proposed social reform. But it does mean that the congregation should be prepared to speak in no uncertain tones on matters pertaining to the life and the well-being of the community, as these are affected by anti-social influences. In other words, the church, to be a true community church, must do more than help mitigate the results of causes which are beyond purely individual control; it must stand for the eradication of these causes and their replacement by conditions which shall insure healthy growth of the social organism.⁶

Diocesan Social Service Commissions.—More than two-thirds of the total number of these commissions, as already indicated, have been appointed during the past year.⁷ Many of them, as is to be expected, are as yet merely nominal commissions; their members have not yet settled down to the systematic study of the social problem and of conditions in their respective jurisdictions. Social agencies in this country, especially those related to the churches, which have not as yet been able clearly to think their way into the social problem and definite methods of service, are beset with difficulties. Recognizing the difficulty, therefore, the Joint Commission

⁶ This matter of parish organization for social service has been discussed from a somewhat different angle in the Commission's pamphlet, "A Social Service Program for the Parish." It is the intention of the Commission during the coming year to bring together in pamphlet form the results of parish activity in the field of social service. There are already on file in the Commission's office records received from individual parishes throughout the country. The Commission would appreciate further data from the minister of any parish engaged in social service.

⁷ For a list of these commissions see Appendix C.

hopes during the coming year to lay increasing emphasis upon the necessity for standardizing the work of all the diocesan commissions. It would be unfair to discriminate among the commissions, yet it must be said that a few of them have done notably effective work.⁸

Two diocesan commissions—New York and Chicago—already have executive secretaries on full time; a third—Newark—has an executive secretary on part time. Two or three other commissions are feeling their way toward the employment of paid executives. The fact that the commissions just named have accomplished more than others which have had to depend thus far upon the voluntary service of their members, merely proves the desirability of every commission's securing a salaried agent at the earliest possible opportunity.⁹

The diocesan commissions, however, need more than paid secretaries: they need working plans which shall combine the best kind of opportunism with breadth of vision and statesman-like policy. Such programs can be formulated only on the basis of a careful study of local conditions. It is not to be expected that all diocesan commissions shall follow the same plan of action; conditions vary and problems differ. In some cases the diocese is largely rural; in some cases it is largely industrial; in each case the commission must formulate a program which seems best adapted to the local need. Such definite programs are already being developed by many of the commissions.¹⁰

Besides securing paid secretaries and working programs,

⁸ See the Commission's pamphlet, "Social Service for Diocesan Commissions," copies of which may be obtained on application to the field secretary.

⁹ "Social Service for Diocesan Commissions." The Maryland Commission has recently secured the services of a volunteer executive secretary. Pending the actual employment of an agent a similar arrangement might be made by other diocesan commissions.

¹⁰ "Social Service for Diocesan Commissions." The Joint Commission cannot frame a program for a diocesan commission; it can merely suggest what the commission may in general do. The formulation of a working program must be left to the discretion and initiative of the diocesan commission itself. The Joint Commission, however, hopes to bring this matter more insistently before the attention of all the commissions. To this end it has invited and again invites correspondence on the part of the officers of the various commissions.

the diocesan commissions in general need to relate themselves more effectively to other social agencies in their respective fields. Only by forming and following a policy of wide cooperation in the name of the common good can the commissions hope to accomplish any work really worth while.¹¹

All this forces the question of the canonical status of the diocesan commission. Many of the commissions are at present appointed under resolution; consequently they are not in position to speak and act authoritatively in the name of the diocese in matters pertaining to the general weal. It is desirable to have all the commissions authorized under diocesan canon. To this end the Joint Commission has issued, by way of suggestion, a model canon, which shall at the same time indicate broad lines of effort.¹² It is the aim of this canon not to put restrictions on the commissions, but to set before them and their dioceses a standard of activity.

Departmental Social Service Agencies.—Besides the work of social service in the various dioceses, attention may be called to the growing recognition of the eight judicial and missionary departments as working units in social service. This is due to the fact that departmental divisions follow, in part at least, the natural lines of industrial and economic differentiation. Thus the problem of the cotton mills is on the whole a problem for the Fourth Department, comprising the Southern States.¹³ Again the problems of the Sixth, Seventh and Eighth Departments, comprising roughly the dioceses west of the Mississippi, are the problems in great measure of a pioneer or, at least, an immature civilization, each field, however, presenting its peculiar conditions. The remaining departments, on the other hand,

¹¹ The necessity for such a policy has already been indicated in the Commission's pamphlet, "A Social Service Program for the Parish."

¹² Copies may be secured on application.

¹³ See the report of the Commission on Settlement Work and Training Schools for Church Workers among the Cotton Mill Operatives of the South, presented at the Sixth Missionary Council of the Department of Sewanee (Fourth Department), held at Charlotte, N. C., October 29-31, 1912. Copies of this report may be obtained on application to the Joint Commission. Incidentally, it may be remarked that a large proportion of "absentee" ownership shifts at least part of the burden of this particular problem of the cotton mills to other sections of the country.

face the problems of an older stage of civilization, resultant from greater density of population and corresponding economic pressure.

During the past few months divers measures have been taken at departmental missionary councils looking to the organization of the various social service agencies in the respective departments for effective work. At the missionary council of the Eighth Department,¹⁴ for instance, a departmental social service secretary was appointed. Though the office is at present unsalaried, it marks a step in advance. The Fifth Department,¹⁵ again, has a social service executive committee composed of the chairmen of the ten diocesan commissions in the department. This committee is authorized to exercise general supervision over the work of the diocesan commissions with a view to their stimulation and the coordination of their effort in the field of the department as a whole. The Third Department¹⁶ has taken a still more radical step by appointing a departmental social service commission.

Which of these methods will prove most effective remains to be seen. They might indeed be profitably combined so that every department should ultimately have a social service commission, composed preferably of representatives of the various diocesan commissions in the department, who should act largely in the capacity of an executive committee in accordance with the plan which has been adopted in the Fifth Department. In addition to this official executive committee there might well be a departmental secretary, as in the Eighth Department, who should work under the direction of the departmental commission.

What is needed, in other words, is that the Church shall begin to think in terms of the larger unit. The parish must

¹⁴ Including the dioceses in the states of Arizona, Utah, Idaho, Nevada, California, Oregon, and Washington.

¹⁵ Including the dioceses in the states of Ohio, Indiana, Michigan, Wisconsin, Illinois.

¹⁶ Including the dioceses in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the District of Columbia.

begin to think in terms of the diocese; the diocese must begin to think in terms of the department. It will then be easier for the departments themselves to think in terms of the Church's national field. It is to be hoped that ultimately every department may have a duly authorized social service commission with a paid secretary.¹⁷

EDUCATION FOR SOCIAL SERVICE

Organization for service is, however, in itself inadequate to the task. Without the more fundamental work of education no lasting result can be achieved. In short, the effective promotion of the work of social service by the Joint Commission or by any other agency is in imperative need of workers who may become leaders—men and women of constructive mind, with vision of the problem. To convert to the new ideal of service those who were trained under a different discipline is increasingly difficult; the prime hope is to reach the younger generation. Not so much to accomplish things now as to prepare the way for bigger achievement in the future should be the aim of the large-minded and far-sighted servant of mankind. This is indeed in accord with the policy of the Joint Commission during the past few months.

The work of education includes, of course, instruction given to adult workers in the form of sermons, special addresses, conferences, study classes, teachers' training classes, and the like.¹⁸ But it is in the increasing disposition and determina-

¹⁷ For a more extended discussion of this matter the reader is referred to an article by the field secretary of the Commission in *The Living Church* (December 7, 1912). In this connection the possibility has already been suggested of recognizing social service and religious education along with missions as but so many aspects of what should be really, after all, a unified work. If this view should obtain, there would seem to be no good reason why in every department there should not be a general board with a paid executive and necessary assistants to carry on coordinately the trifold work of missions, religious education and social service.

¹⁸ See "A Social Service Program for the Parish." In this connection should be mentioned the courses of instruction on the social problem already being introduced by the various organizations to which reference has been made above: Brotherhood chapters, local chapters of the Girls' Friendly Society, and others. Both the Brotherhood chapter and the Boys' Club of Calvary parish, Pittsburg, already referred to, have instituted lectures which have aroused considerable interest among the members. The Rhode Island branch of the Girls' Friendly Society has during the past year pre-

tion, seen on every hand, to reach the growing boys and girls of our Sunday schools, the young men and women of our colleges and universities, that the Joint Commission finds larger promise for the future.¹⁹

In the Sunday School.—Social instruction in the Sunday school involves an exposition of the social implications of the Bible, especially of the Old Testament prophets and the Gospels. It involves also the presentation at least to the more mature pupils of significant phases of our contemporary social problem and of methods of social service. It involves further the working out of some kind of system which will enable Sunday school pupils of various ages to render at least an elementary kind of social service. Certain efforts in this direction have already been made. It is hoped that during the coming year cooperation between the Commission and the General Board of Religious Education may result in the preparation of a Sunday school curriculum which shall make adequate provision for social instruction and social activity.

Here, it would seem, we have a long-sought opportunity for bridging the present gap between the Sunday school and the Church. The reason why so many of our Sunday school pupils, of late years especially, have gone out from the Sunday school at a comparatively immature age and have at the same time failed to graduate into the Church and its activities is perhaps because we have not been making the most of the altruistic impulses of adolescence. Methods of and equipment for religious instruction are being revolutionized in accordance with pedagogical principles worked out in secular

pared a social service exhibit which has been displayed in other dioceses. These and other organizations should be encouraged not only to inform their members on social problems, but to act as centers of enlightenment for the parishes and dioceses with which they are connected.
¹⁹ This whole matter of education is already in the mind of social service commissions of other communions. Some action may be taken by the Federal Council Commission in this direction. The Religious Education Association also has for some time been working on a social service curriculum. Mention may further be made of a volume published by the Educational Department of the Board of Missions (1913).—*"The Making of Modern Crusaders,"* by a Committee on Mission Study and Activities of the General Board of Religious Education,—which contains (Chapter IV) some suggestions looking toward the adequate recognition of social activity in the Sunday school.

education. The subject-matter of the Sunday school curriculum, however, has until recently remained untouched. We have not been presenting with sufficient concreteness the Christian challenge to service. The appeal to our boys and girls has been rather too academic; it has emphasized the individual to the exclusion of the social aspect of Christianity; it has not vitally related itself to the needs of the modern community. Just how far the readjustment can go is of course an open question; discretion will have to be used. The fact remains, however, that here is an opportunity of taking the boy and girl out from the Sunday school into the community life. The modern social movement, as we know, is due in great measure to the enthusiasm of young men and young women; this enthusiasm they have developed under the influence not so much of the Church as of secular agencies engaged in social work. It is time indeed that our Church and other communions throughout the land should make a consistent attempt to relate at least the older boys and girls to the service of the community in which a given parish finds itself.

In the Theological School.—This educational program, however, cannot be confined to the Sunday school. The propaganda must be and is being carried into the seminary. Many of our seminaries are already beginning to introduce elementary—and all too brief—courses in practical philanthropy and sociology. Is it not time to recognize the truth of President Harper's contention made several years ago that sociology is vital to the efficiency of the Christian minister of to-day? If courses in sociology and social service cannot be actually made a required feature of the seminary curriculum, they at least ought to be made for the time being elective studies, and full credit should be given for them as for the present electives in New Testament and other subjects. Moreover, every seminary library should include at least some of the more significant books on the social aspects of the Bible message, on the nature and phases of the contemporary social problem, and on methods

of social service and cooperation between religious and secular agencies in the field of social reform. It is encouraging to state that one seminary has already placed on its shelves a number of such books suggested by the field secretary of the Commission, and that others have shown willingness to receive recommendations concerning courses of reading and instruction.

The seminary must, in addition, make provision for actual field work on the part of its students in connection with their seminary course. The opportunity for this work is already largely at hand. Most of the men of our seminaries go out Sunday by Sunday to parishes and missions in the more or less immediate vicinity of the theological school. What needs to be done is to give these young men a social vision and some notion of social service, and to prompt them to take this knowledge and this inspiration into their Sunday work. In so doing they may be the means of converting to social Christianity some of the ministers of an older generation whom they are assisting, and they will themselves be getting the most valuable kind of preparation for their actual ministry. In this connection it must be regretted that so many of our theological seminaries are so remote from our large centers of civilization. Let the seminary plant itself in the thick of modern life; let it rub shoulders with the society of to-day. Let it not think that it is facing the problem if it rears and trains in a hermit-like seclusion the ministers of the twentieth century. We need men who will recognize the facts of human life and will face them as men.

Further agitation to both these ends—the provision of social instruction in the seminary and of opportunity for actual social service during the theological course—is included in the plans of the Commission for the immediate future.²⁰

In College and University.—But there remains the large field of the college and the university. In the hundreds of

²⁰ The field secretary has already had the privilege of presenting to the students of some half-dozen of our theological schools the work and plans of the Commission.

institutions of higher learning throughout our land there are thousands of students who own or who owe allegiance to the Church. It is time indeed that some effort should be made to reach these students and to present to them an appeal to prepare themselves in some measure for the service of society on the completion of their collegiate course. As in the case of the seminary, such appeals should be accompanied by provision, so far as possible, for laboratory work in social service during the undergraduate period. Many of our Church students in colleges and universities would, we doubt not, respond to the appeal for social workers who would not respond to the appeal for candidates for the ministry itself. The field secretary of the Commission has already met informally Church students in some half-dozen institutions of higher learning in New England and New York State, and has found not only considerable interest but also, in most instances, considerable need of enlightenment. The result of his observations is that the work of reaching college students in the interest of social service is important enough to demand interdenominational cooperation in vigorous and systematic propaganda.²¹

Besides this general work of education of the younger generation for social service, there are other methods which apply more specifically to adult workers and are intended to aid them not only in attaining some clear comprehension of the broad bearings of the social problem as a whole, but in coping directly with actual local conditions.

Social Service Conferences.—A valuable means to this end would be a series of social service conferences under the auspices of the Joint Commission, to be held at central points throughout the country. These missions would not only offer opportunity for members of the Commission in various sections who have thus far not been able to attend its sessions to meet ministers and lay workers of parish, diocese, department, but

²¹ The International Committee of Young Men's Christian Associations has recently undertaken a systematic campaign aimed at the training and enlistment of college students for social service.

would be of distinct benefit to the general public. The plan would be to devote two or three days, perhaps a week, to each center, following a carefully prepared program of mass meetings and conferences, with a travelling exhibit of the work and plans of the Commission and various parish, diocesan, and departmental agencies.²² These general missions might be supplemented by diocesan missions, which would carry the propaganda into their respective fields.²³

A Correspondence Course in Social Service.—Another means of education would be a correspondence course intended for the benefit of diocesan and parish workers—ministers and laymen. This is especially necessary in view of the fact that the majority of our parish ministers finished their theological preparation before the modern social movement was fairly under way and consequently have not had an opportunity to receive adequate instruction on the nature and phases of our contemporary social problem and on methods of service. For these and their lay assistants such a correspondence course should be most helpful. Fortunately a course of this kind has already been included in the correspondence courses inaugurated during the past few months by the General Board of Religious Education.²⁴ It is probable that in the near future a new and fuller course of instruction in social service will be prepared by the Board, and approved by the Joint Commission. This will help to accomplish the Commission's purpose while at the same time relieving it of the routine and expense involved in a special correspondence course carried on under its direct auspices. In time, however, it might be advisable for the Commission itself to take over this particular phase of propaganda.

²² See pages 25-26 for a discussion of the proposed exhibit in connection with the coming General Convention.

²³ A similar plan was followed in the Men and Religion campaign last year. It is possible, after all, that such social service conferences as are here contemplated might be more profitably held under interdenominational auspices—under the auspices of the Federal Council Commission on the Church and Social Service or of local inter-church federations. See pages 22-21.

²⁴ The social service lessons in this course, as thus far developed, have

A Social Service Reference File.—An important feature of the Commission's office equipment is a social service reference file, which is in process of development. This file already contains several thousand items relating to different phases of the Church's activity in the field of social service and to the social problem in general. Under such headings as "The Church and Labor," "The Peace Problem," "Socialism," "Diocesan Organizations," "Parish Agencies," "Education for Social Service," "Conditions of Labor," "Workmen's Compensation and Employers' Liability," "Child Welfare," "The Woman Problem," "Immigration," "The Country Church," "Social Centers," "Public Health," "Denominational Social Service Agencies" and the like, are grouped clippings from newspapers and magazines, bibliographical references and pamphlets. It is the desire of the Commission to place this file at the disposal, so far as possible, of social workers—ministers and laymen—of our Church throughout the country. Requests for information and items of possible interest for inclusion in the index will be welcome. Partly through this agency the Commission hopes to establish closer relations with parish workers generally.

SOCIAL SERVICE IN CONNECTION WITH GENERAL CONVENTION

In addition to this general program of education, the Commission hopes to utilize the special opportunity offered by the approaching General Convention of calling the attention of the Church at large not only to the work of the Commission itself but to the relation of the Church as a whole to the social movement.

Meetings and Exhibit.—The Commission's plans in this connection contemplate the holding of a special social service been prepared by the Rev. Robert P. Kreitter, who has made large use of material contained in the Commission's pamphlet, "A Social Service Program for the Parish."

mass meeting during the tri-weekly period of the General Convention, and also of a series of conferences for social workers of the Church at large and for delegates from the various diocesan social service commissions. At the Commission's suggestion also, and through its agency, some forty or fifty pulpits in New York City and vicinity will be supplied during the Convention period with preachers on social service, drawn from the delegates and visiting clergy. The plans include further a social service exhibit which shall in graphic form present to the Church, through its delegates in convention assembled, the efforts that have been made by its various agencies to meet these needs.²⁵ Arrangements are already under way whereby the diocesan commissions are to supply data, for the purpose of the exhibit, to the Joint Commission. It is hoped that individual parishes may also avail themselves of this opportunity to display the results of their own efforts at community service.

A Social Platform.—Several of the larger Christian bodies in America have already put forth social platforms²⁶ which state their attitude toward the contemporary social problem in its various phases. The difficulty with the social platforms thus far enunciated, however, is that they have not been sufficiently comprehensive. The recent platform adopted at the Quadrennial Meeting of the Federal Council of the Churches of Christ in America,²⁷ for instance, is primarily an industrial platform; it takes little note of our contemporary rural or agricultural problem, involving the welfare of the worker on the soil. The industrial phase of the social problem, as a matter of fact, has thus far bulked altogether too large in the eyes of social workers in general. Though

²⁵ This exhibit will be combined with a similar exhibit of the work of the new General Board of Religious Education and also of the Board of Missions.

²⁶ The first of these creeds was adopted by the Methodist General Conference of 1908; it was subsequently expanded, by joint action of the churches represented in the Federal Council, into the Social Creed of the Churches, which is expounded in a recent volume under that title, edited by Rev. Harry F. Ward and published by Eaton & Mains, New York (1911).

²⁷ An expansion of the creed to which reference has just been made. See Appendix B.

this industrial phase has been more insistent than the agricultural phase, it is not primarily more important. Any really comprehensive social platform, therefore, must include a statement of the rights and duties of rural society and the rural church. Thus far the Episcopal Church has refrained from any official pronouncement on the social problem, though it has been feeling its way toward such pronouncement through the triennial reports submitted by the former Joint Commission on Capital and Labor.²⁸ It is the hope of the present Joint Commission, therefore, to prepare a comprehensive platform for submission to the coming General Convention. To this end suggestions are invited from interested ministers or laymen throughout the country.

INVESTIGATION AND PUBLICITY

Included in this general work of organization and education for social service within the Church there is the field of special investigations and publications.

Publications.—The Commission has already issued two pamphlets, "A Social Service Program for the Parish", and "Social Service for Diocesan Commissions", and a leaflet, "A Model Canon for Diocesan Social Service Commissions". About eight thousand copies of the first and two thousand copies of the second have already been distributed to the members of our sixty diocesan commissions, to individual clergy, and to social workers not connected with our Church. The parish program has already gone through three printings, and has been electrotyped for further distribution. Two editions of the diocesan program have been exhausted, and a third, revised edition is in preparation. The present pamphlet is the fourth in the Commission's series of publications. During the year the Commission hopes to issue other pamphlets. These include a program for diocesan and parish social service conferences, containing an outline of topics for discussion, and some ap-

²⁸ See the Journals of General Convention for 1904, 1907 and 1910.

propriate prayers and hymns; a pamphlet on education for social service; and possibly a bibliography of the social problem. It is intended also to print the Commission's triennial report to Convention for general circulation.

Investigations.—The Commission has thus far refrained from entering the field of special investigations, already largely preempted by social service commissions of other communions, notably the three Presbyterian Departments of Social Service, Country Life, and Immigration. One reason for this abstention from investigation on the part of the Commission has been the feeling to which allusion has already been made, that our ecclesiastical polity offered other lines of development. Now, however, that our initial policy of organization and education is already under fair way, it may be advisable for the Commission actually to undertake on its own account some investigation of social and economic conditions in various sections of the country. One of these, for instance, is the mountain district of North Carolina, part of which is comprehended in the Missionary District of Asheville. In this mountain country our Church has already done pioneer work in the form of religious ministrations.²⁹ It is time to consider what are the actual conditions throughout the mountain country as a whole, and to formulate a comprehensive program of service.³⁰ Another field of investigation to which the attention of the Joint Commission has been directed is that of the bituminous coal fields in West Virginia. These are but instances of possible fields for investigation. The Commission, however, has no adequate funds or trained investigators available for the purpose. In this form of service the Presbyterian Church, with its large endowment and its corps of skilled surveyors, is easily a leader. Will not some friend of the Church be led to make a contribution for this work?

²⁹ See "The Church's Work among the Mountaineers of the South," published by the Board of Missions of the Protestant Episcopal Church (New York).

³⁰ A beginning of social service among these folk has already been

COOPERATION WITH DENOMINATIONAL SOCIAL SERVICE COMMISSIONS AND OTHER SOCIAL AGENCIES

The Commission has, however, not confined itself to the education and organization of its own constituency. In accordance with the resolution of General Convention under which it was appointed it has attempted to cooperate, so far as possible, with the social service agencies of other communions in an effort to formulate a nation-wide and properly coordinated program, and to secure concerted action through local inter-church federations.³¹ This cooperation it has been able to attain largely through the agency of the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America. It has already given its assistance to the Federal Council Commission in making provision in various states for representative committees, composed of ministers of the various communions, which shall serve as reform lobbies in the interest of legislation for industrial workers, particularly for one day's rest in seven, and has participated in two interdenominational social service conferences under the auspices of the Federal Council Commission.³² The Joint Commission also encouraged the cooperation of the clergy in various communities in the social program of the Men and Religion Forward Movement of last year. The favorable response from our clergy in both these cases shows that the spirit of cooperation with agencies and workers of other communities is not lacking. Another bit of cooperation was an informal investigation of the Lawrence strike of last winter, made by the field secretary of the Joint Commission at the instance of the Federal Council Commission.

made by the Social Service Commission of the Diocese of Tennessee, which has been interested in an attempt to eradicate tuberculosis among the mountaineers of the state.

³¹ The organization of at least one such federation was due largely to the interest and influence of a former chairman of one of the diocesan commissions. See "Social Service for Diocesan Commissions."

³² The first of these conferences was held in November, 1911, and the second in December, 1915—both in Chicago; they were attended by delegates from twenty or more communions.

Attempt is now under way to work out definite plans for really effective interdenominational social service. Such cooperation may be achieved largely through specialization of effort whereby every communion shall have the benefits of the expert labors of a particular commission in a given field. Especially in the field of propaganda should interdenominational cooperation be effective. It can function adequately in the more important field of practical social activity only when all the forces of community, state and nation which are in any way working for the common good shall come together on a common platform of service.

It is regrettable that more has not thus far been achieved in this field of interdenominational effort. Here is an opportunity to attain, if not Christian unity, then at least Christian union in terms of service. After all, social service cannot be of an Episcopal or a Baptist or a Congregational variety: to be really effective it must transcend sectarian lines. Acting on this conviction and in the spirit of the resolution of General Convention, the Joint Commission has from the outset insisted that our forces, diocesan and parochial, should lose no opportunity for effective cooperation with the duly organized agencies of other communions.³³ Through such local cooperation, perhaps even more surely than through cooperation on a broader scale, shall we ultimately come together with our brethren of other religious names on a common platform of service.

The Joint Commission has also been able to cooperate from time to time with secular agencies for social betterment. It has, for instance, endorsed a measure providing for an eight-hour working-day for women in the District of Columbia. It was in response also to the Commission's appeal that several diocesan commissions sent delegates to the National Conference of Charities and Correction at Cleveland in 1912. Similar-

³³ See the Commission's two pamphlets, "A Social Service Program for the Parish," and "Social Service for Diocesan Commissions."

ly some of the commissions in the Southern States sent representatives to the second session of the Southern Sociological Congress at Atlanta in April, 1913. In these and similar ways, as opportunity offers, the Commission hopes to strike hands with various social agencies, voluntary or official, of city, state, or nation, in behalf of such specific measures of reform as shall commend themselves to its judgment. This is but exercising the discretion permitted the Commission by the resolution of 1910.

✓ All this, however, is but a story of beginnings. The roots of the problem have as yet hardly been touched. If the effort and experience of the Joint Commission during the past three years have meant anything, they have meant the gradual enlightenment of the Church's constituency with regard to the nature of the social problem as a whole. Specific measures of amelioration are and will ever be necessary. Phases of social reform must always occupy the attention of the Church, whether as a national entity or through its local units, if it would be true to the genius of the Gospel. Yet not in housing reform, or in provision for wholesome recreation, or in warfare against disease, or in the fight for better conditions of labor, reasonable hours, and adequate wages—not in any or all of these does the problem really consist, but rather in giving to every man, woman, and child equal opportunity with every other man, woman, and child for the development of personality, to the end that each may take the place due to each in the world and its legitimate activities. In short, the fundamental issue is not social amelioration but social reconstruction. The ultimate reinterpretation of democracy and Christianity in terms one of the other is really the task before the Church of God. Social service cannot be conceived as a paternalistic effort on the part of the more favored for the benefit of the less favored, but as a fraternalistic common en-

deavor toward the achievement of human brotherhood and equality of opportunity for self-development, physical, mental, and spiritual. To this new crusade is summoned every member of the Christian Church who would not be faithless to his high calling. The story of the effort of this Commission or of any other social agency of any communion in this country must end with this higher call to the realization of a truly Christian democracy.

Appendices

APPENDIX A

EXCERPTS FROM THE LAMBETH ENCYCLICAL AND FROM THE REPORTS OF THE JOINT COMMISSION ON CAPITAL AND LABOR

I

Different aspects of the Church and of its duty have been prominent in different epochs of Christian history, and according to this difference there has been a variation in the main current of men's interest and debate concerning the problem of the Church's life—now one class of problems, now another, has seemed inevitable, absorbing, supremely important in all assemblies of Christian people. It is therefore a significant fact that, when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have traveled, there has been ever present the thought of the Church as ordained of God for the service of mankind. How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this, through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the Conference and its Committees. Round this thought of service the resolutions which we have reached seem to take their place, grouped and correlated with suggestive readiness of coherence.

It is the privilege of the Church to welcome this [modern democratic] movement as one of the great developments of human history, which have behind them the authority of God. It follows that it is the mission of the Church to help to keep the spirit of democracy true to the divine purpose. Its aim, therefore, will be to assert a claim and to recognize an obligation.

The Claim.—That the whole sphere of human life, material as well as spiritual, must be consecrated to the highest purpose; that every human aspiration, that every natural, human desire is meant to find its legitimate satisfaction, while human wills and activities must be brought under the sway of Christian law.

The Obligation.—That it is the duty of the Church to apply the truths and principles of Christianity, especially the fundamental truths of the Fatherhood of God and the Brotherhood of Man, to the solution of social and economic difficulties, to awaken and educate the social conscience, to

further its expression in legislation (while preserving its own independence of political party), and to strive, above all, to present Christ before men as the Living Lord and King in the realm of common life.

An attitude of aloofness on the part of the Church, or timidity in facing its obligations, can only mean a serious failure in its work and a hindrance to its influence, and must tend to strengthen the feeling amongst the wage-earners that the Church is the ally of the comfortable rather than of the poor, and that it identifies itself with the interests of wealth and property; with the result that the people become indifferent to the Church, distrustful of its interests in their lives, and persuaded that it is out of sympathy with their hopes and aims. . . . In other words the Church must concentrate its resources on re-creating, inspiring, and using its own Demos, making of it a truly elect people, a laity, an instructed and disciplined "people of God." But this church "laity" is to be raised up for service to the whole nation and to the world, and not for merely denominational interests; men of all classes of society united as comrades to fight the battle of the Lord against sin, the world, and the devil by virtue of the baptism.

And because the people deeply need what the Church alone can give, no sacrifice on the part of the Church is too great in giving it. For though the mass of wage-earners who form so large a part of the new democracy may have great strength of character due to a long struggle for existence, and wonderful depths of sympathy due to close and personal touch with sorrow and suffering, and though amongst them and their leaders are many whose lives are inspired by the Spirit of Christ, yet in the movement generally spiritual force is lacking. People need something more than material good. They need a Heavenly Vision. It is the mission of the Church to show men this Vision by preaching to them the ever-present Kingdom of God—a Kingdom the notes of which, both here and hereafter, are "righteousness, and peace, and joy in the Holy Ghost."

FROM THE LAMBETH ENCYCLICAL, 1908.

II

We perceive among our Clergy and Laity alike much ignorance (frankly confessed and deplored) as to the principles which are involved in the conflicts of the industrial world. At the same time, it is plain that an enlightened public opinion is one of the determining factors of the situation. Every industrial dispute involves three parties—the employer, the employed and the public; and the public eventually casts the deciding vote.

Thus a serious social responsibility rests upon every Christian citizen and, more especially, upon the Christian Minister.

In the face of a prejudice and an hostility for which there are serious reasons, we are convinced that the organization of labor is essential to the well being of the working people. It is based upon a sense of the inestimable value of the individual man. "The cause of labor is the effort of men, being men, to live the life of men." Its purpose is to maintain such a standard of wages, hours and conditions as shall afford every man an opportunity to grow in mind and in heart. Without organization the standard cannot be maintained in the midst of our present commercial conditions.

FROM REPORT OF THE JOINT COMMISSION ON THE RELATIONS OF
CAPITAL AND LABOR, JOURNAL OF GENERAL CONVENTION, 1904
(APPENDIX XII).

III

We believe that the chief mission of the Church at large in dealing with the economic questions of the present is to determine, to proclaim and to insist upon this moral and religious basis. From very few pulpits of the Church can it be expected that any expert treatment of special issues can be given. Perhaps it is well that that is the case; but the underlying moral principles of society can be presented and their general application be made clearly, forcibly, and fearlessly. Capital should be taught its duty of treating labor fairly, listening to its complaints patiently, and redressing its grievances wherever possible. Welfare work should be urged upon it, and its trusteeship for the right use of its power insisted upon. Labor, on the other hand, should be taught respect for the rights of capital, reliance upon reason, and persuasion, and a knowledge that violence and lawlessness are unworthy of a cause which claims to be the cause of humanity. Both should be urged to submit to arbitration such differences, involving no vital principle, as they are unable to settle by friendly conference. Both should be led to study the teaching of Christ as it bears upon the spirit and form of the social organism.

1. Such work as is being done in the Church is sporadic and local. . . . There is no united action. The influence of the Church is not brought to bear with power. It is our judgment that this condition should cease; that Diocesan Committees of Social Service and the like should be formed, and that they, with the local branches of existing organizations, be brought into mutual cooperation.

That can be done only through a body commissioned by General Convention with power adequate to the purpose.

2. In regard to the establishment of sympathetic relations with labor organizations we have already spoken. We believe it is of essential importance. We believe further that it will be accomplished throughout the country on a wide scale *only through the agency of some central body which will initiate and stimulate.*

3. It is clear likewise that *only such a body will have scope enough to make proper and effective use of the press.* Under this head would fall the publication and circulation of brief tracts on special subjects, lists of books recommended for use, and tables of statistics and reports of progress, and also the use of the public press in presenting all industrial questions in the light of Christian thought.

In considering then the whole field, we are agreed in the belief that *the first step to the realization of these and kindred objects is the establishment of this Commission upon a permanent basis.**

FROM REPORT OF THE JOINT COMMISSION ON THE RELATIONS OF
CAPITAL AND LABOR, JOURNAL OF GENERAL CONVENTION, 1907
(APPENDIX XI).

IV

The Church herself has concern not with any specific outward form of society, either political or industrial. Her concern is with the spirit which shall ultimately mould fit forms for its own expression. She cannot, therefore, stand officially for or against individualism or socialism, democracy or autocracy. But she must be hospitable towards every view which claims to utter her own spirit and realize her own ideals. She must give its proponents a free hearing and trust in God's working through humanity to establish permanently only that which is of value.

In the same way the Church represents all classes. Whatever she may be in certain places or at certain times, she is always in ideal the Church of all men. She must deal impartially with all. She cannot ally herself with capitalist or with laborer, but must throw her influence fearlessly for every movement which means the upbuilding of humanity. She must fearlessly rebuke, warn or encourage rich and poor alike, as the need is.

In delivering such a message today we are convinced that the Church must throw her chief emphasis upon the value of human life. This is but reiterating what we have already quoted from the Lambeth Encyclical. The property right is merely one conferred upon the individual by the com-

* Italics in this excerpt not in original.

munity. Morally it exists only in return for social service. It must, in every case, yield to the needs of humanity. No business interests, no profit, however great, can warrant the deliberate deterioration of human life. Such a principle has clear implications. To illustrate from facts recently brought in a startling way before the public: No Christian employer can find valid ground for conducting an industry which requires, or even permits, the regular employment of men for twelve hours a day seven days in the week at a wage which necessitates the work of women and children that the family may live.

Christian society ought not to permit the existence of any industry which cannot succeed without the labor of women and children under unnatural conditions. "Inasmuch as ye have done it unto one of the least of these my brethren," is the final test of our Christianity. The first care of the Christian employer should be, not his profits, but his men. He should think not so much of getting work out of them as of helping to form those habits of industry which contribute to health and character.

The same principle governs the Church's message to the laborer. It is her business to help him to understand his own struggle and its meaning. He must learn that it is development of the whole man which gives his struggle dignity. The better physical conditions and the opportunity for recreation and education and family life which he seeks are not ends, but means to the end, of better men and women. His unions are justified through seeking such an end. When, therefore, he seems to stand for mediocrity, for the diminution of opportunity for individuals, for a purely class interest and spirit or for violence, the Church must equally reprove. When in ignorance that his whole present advance springs from the Life which the Church preserves for the world he attacks her or neglects her, she must reach out in tenderness to win him back. Only in sympathetic touch can the Church find the way to that hold upon the life of the laborer which she has so largely lost.

FROM REPORT OF THE JOINT COMMISSION ON THE RELATIONS OF
CAPITAL AND LABOR, JOURNAL OF GENERAL CONVENTION, 1910
(APPENDIX X).

APPENDIX B

THE SOCIAL PLATFORM OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

[*Note*.—The following declaration was submitted to the Federal Council by its Commission on the Church and Social Service at its Quadrennial Meeting in Chicago, December 5-9, 1912, and by the Council adopted. This declaration is an amplification of the creed of 1908.*]

"The Churches must stand:

"1. For equal rights and complete justice for all men in all stations of life.

"2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

"4. For the abolition of child labor.

"5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. For the abatement and prevention of poverty.

"7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

"8. For the conservation of health.

"9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

"10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

"12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

"13. For a release from employment one day in seven.

"14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

* See pages 26-27 and notes.

APPENDIX C

A LIST OF SECRETARIES OF DIOCESAN SOCIAL SERVICE COMMISSIONS

[*Note*.—This list is reprinted from the Commission's pamphlet, "Social Service for Diocesan Commissions," Appendix B. In cases where there is no regularly appointed secretary, the chairman is named instead. Some of these officers may be changed at the spring diocesan conventions; but communications addressed to them will be forwarded to the proper persons.]

DIOCESE.	NAME AND ADDRESS.
Alabama	Rev. W. N. Claybrook, Chairman Birmingham, Ala.
Albany	Rev. Chauncey V. Kling Waterford, N. Y.
Arizona	Rev. Wm. J. Scarlett, Chairman Phoenix, Ariz.
Arkansas*	Very Rev. George B. Myers 1613 Spring Street, Little Rock, Ark.
Asheville	Rev. Theodore Andrews, Chairman Wilkesboro, N. C.
Atlanta	Rev. H. D. Phillips, Chairman La Grange, Ga.
Bethlehem	Rev. Robert Johnston, Chairman Bethlehem, Pa.
California	Rev. W. R. H. Hodgkin, Chairman 2316 Cedar St., Berkeley, Cal.
Central New York	Rev. R. H. Gesner, Chairman Christ Church Rectory, Oswego, N. Y.
Chicago	Rev. Walter G. Harter, Field Secretary† 117 N. Peoria St., Chicago, Ill.
Connecticut	Rev. Harry E. Robbins, West Hartford, Conn.
Delaware	Rev. Hubert W. Wells, Chairman Wilmington, Del.
Duluth	Rev. F. C. Coolbaugh, D. D. Cloquet, Minn.
East Carolina	Rev. William H. Milton, D. D., Chairman Wilmington, N. C.
Georgia	Miss Helen Pendleton City Hall, Savannah, Ga.

*Appointed May, 1913.

†Salaried.

Harrisburg Rev. Clifford G. Twombly, Chairman
Lancaster, Pa.

Idaho Rev. D. H. Jones
Boisé, Idaho

Indianapolis Rev. George G. Burbank
234 West Morris St., Indianapolis, Ind.

Iowa Rev. Felix H. Pickworth, Chairman
Aramosa, Ia.

Kansas Rev. Franklin Davis, Chairman
Junction City, Kansas

Kearney* Rev. Louis A. Arthur
Grand Island, Neb.

Kentucky Rev. David C. Wright, Chairman
Louisville, Ky.

Lexington Rev. J. M. Maxon, Chairman
Versailles, Ky.

Long Island Rev. Lawrence A. Harkness
830 Greene Ave., Brooklyn, N. Y.

Los Angeles E. L. Young
268 Pacific Electric Bldg., Los Angeles, Cal.

Marquette Rev. Joseph A. Ten Broeck
302 Iroquois St., Laurium, Mich.

Maryland Dr. Thomas H. Buckler†
902 Fidelity Building, Baltimore, Md.

Massachusetts Rev. Ernest M. Paddock, Acting Sec'y
121 Raymond St., Cambridge, Mass.

Michigan Rev. Henry Tatlock, D.D., Chairman
Ann Arbor, Mich.

Michigan City Eugene M. Parker
Valparaiso, Ind.

Milwaukee Kenneth G. Smith
133 Second St., Milwaukee, Wis.

Minnesota Rev. Jay Scott Budlong
3233 Portland Ave., Minneapolis, Minn.

Mississippi Rev. G. G. Smeade, LL.D., Chairman
Jackson, Miss.

Nebraska Rev. John Williams, D.D., Chairman
523 N. 19th St., Omaha, Neb.

Nevada Rev. Lloyd B. Thomas, Chairman
Carson, Nev.

*Appointed May, 1913.

†A volunteer executive secretary.

Newark Rev. Augustine Elmendorf*
145 Arlington Ave., Jersey City, N. J.

New Hampshire Rev. P. M. Wood
44 School St., Berlin, N. H.

New Jersey Rev. Alex. W. Bostwick
Trinity Rectory, Vincentown, N. J.

New York Rev. C. K. Gilbert, Field Secretary*
416 Lafayette St., New York City

North Carolina Rev. F. J. Mallett, Ph.D.†
Salisbury, N. C.

Ohio Bradley Hull, Jr.
406 City Hall, Cleveland, O.

Oklahoma Rev. W. N. Colton
127 West 7th St., Oklahoma City, Okla.

Olympia Rev. Edgar M. Rogers
2511 Rucker Ave., Everett, Wash.

Oregon Ralph Hahn
235 Cornell Road, Portland, Ore.

Pennsylvania Rev. George C. Foley, D.D.
1117 S. 46th St., Philadelphia

Pittsburgh Rev. Joseph Speers
327 Savannah Ave., Wilkinsburg, Pa.

Rhode Island Rev. William Pressey
Ashton, R. I.

San Joaquin Rev. G. R. E. Macdonald, Chairman
St. James Rectory, Fresno, Cal.

South Carolina Rev. Walter Mitchell
Charleston, S. C.

Southern Florida Rev. James Cope, Chairman
Miami, Florida

Southern Ohio Henry Bentley
613 Mercantile Library Building
Cincinnati, Ohio

Spokane Rev. Alfred Lockwood
St. Michael's Parish House
North Yakima, Wash.

Springfield Rev. G. C. Dunlop
Springfield, Ill.

*Salaried.

†A social service 'commissioner', appointed May, 1913, with power to choose associates.

Tennessee	The Very Rev. J. Craik Morris St. Mary's Cathedral, Memphis, Tenn.
Utah	Rev. W. F. Bulkley 454 East First South Street Salt Lake City, Utah
Vermont	Joseph T. Stearns 19 Strong Building, Burlington, Vt.
Virginia	Col. Eugene C. Massie Suite 1136 Mutual Bldg., Richmond, Va.
Washington	Rev. Wm. L. DeVries, Ph.D., Chairman 2900 Wisconsin Ave., Mount St. Alban Washington, D. C.
Western Colorado	Dr. George R. Warner Grand Junction, Colo.
Western Massachusetts	Rev. David Sprague, Chairman Clinton, Mass.
Western Michigan	Rev. F. Roudenbush, Chairman Kalamazoo, Mich.
Western New York	Rev. Thomas B. Berry, Chairman Warden Delancey Divinity School Geneva, N. Y.
West Texas	Rev. Philip Cook, Chairman 220 W. Evergreen St., San Antonio, Texas

ADDENDUM

Since this list (Appendix C) was put into print (June 1913), word has been received of the appointment of additional diocesan commissions, as follows:

Dallas	Rev. C. B. Roth, Chairman Fort Worth, Texas
Eastern Oregon	Rev. Charles H. Powell, Chairman Cove, Oregon
Florida	Rev. J. Lindsay Patton, Chairman Jacksonville, Florida
Kansas City	Rev. J. D. Ritchey, D. D. 40th & Walnut Streets, Kansas City, Mo.
Maine	Rev. E. D. Johnson, Chairman Brunswick, Maine
Erie	Rev. M. L. Tate, Chairman Emporium, Pennsylvania
Fond du Lac	Ven. B. Talbot Rogers, D. D. Fond du Lac, Wisconsin
Missouri	Rev. George F. Taylor Marion Place, St. Louis, Mo.
Montana	Rev. J. Phillip Anshutz, Chairman 3214 North Second Avenue, Billings, Montana
Southern Virginia	Rev. F. E. A. Warren 921 Porter Street South Richmond, Virginia
West Virginia	Ven. B. M. Spurr Moundsville, West Virginia
Wyoming	Rev. August F. Schepp, Ph. D. Rock Springs, Wyoming

November, 1913.

APPENDIX D

DEPARTMENTAL ORGANIZATION FOR SOCIAL SERVICE

[*Note.*—For discussion of this matter see pages 17-18. The following departmental committees and officers were appointed during the fall of 1912 and winter of 1913.]

Third Department. A departmental social service commission consisting of

Rt. Rev. James H. Darlington, D. D., Harrisburg, Pennsylvania.
Rev. L. N. Caley, Philadelphia, Pennsylvania.
Mr. William R. Butler, Bethlehem, Pennsylvania.

Fifth Department. An unofficial departmental social service executive committee consisting of

Rev. Samuel Tyler, Southern Ohio Diocesan Commission, Chairman.
Mr. Frederick C. Morehouse, Milwaukee Diocesan Commission, Secretary.

Rev. Lewis Brown, Ph. D., Indianapolis Diocesan Commission.
Rev. F. Roudenbush, Western Michigan Diocesan Commission.
Very Rev. Walter T. Sumner, D. D., Chicago Diocesan Commission.
Rev. Henry Tatlock, D. D., Michigan Diocesan Commission.
Rev. Joseph A. Ten Broeck, Marquette Diocesan Commission.
Rev. W. Ashton Thompson, Ohio Diocesan Commission.
Very Rev. Walter S. Trowbridge, Michigan City Diocesan Commission.

Seventh Department. A Board of Strategy designed to enable the department to function between councils. The duties of this Board include social service as well as missions and religious education.

Eighth Department. A departmental social service secretary, the Rev. W. R. H. Hodgkin, Berkeley, California.

APPENDIX E

A LIST OF SOCIAL SERVICE SECRETARIES OF OTHER COMMUNIONS

[*Note.*—The following list includes the various social service agencies of the different communions and their paid executive officers. The Federal Council Commission on Social Service is an interdenominational organization, the aim of which is to coordinate the efforts of the various denominational agencies. Literature may be obtained from any of these agencies on application to the secretaries.]

Federal Council Commission on Social Service.—Rev. Charles S. Macfarland, Ph. D., 215 4th Ave., New York City.

Baptist Department of Social Service.—Rev. Samuel Z. Batten, D. D., 1701 Chestnut Street, Philadelphia, Pa.

Congregational Brotherhood.—Rev. Henry A. Atkinson, 19 South La Salle Street, Chicago, Ill.

Committee on Social Service of the American Christian Missionary Society (Disciples of Christ).—Prof. Alva W. Taylor, Bible House, Columbia, Mo.

Methodist Federation for Social Service.—Rev. Harry F. Ward, 2512 Park Place, Evanston, Ill.

Presbyterian Bureau of Social Service.—Rev. Charles Stelzle, 156 Fifth Avenue, New York City.

Presbyterian Department of Church and Country Life.—Rev. Warren H. Wilson, Ph. D., 156 Fifth Avenue, New York City.

APPENDIX F

PUBLICATIONS OF THE CHRISTIAN SOCIAL UNION

[*Note.*—Copies of these pamphlets may be procured on application to the Field Secretary of the Joint Commission on Social Service.]

American Trade Unions (*Rev. W. D. P. Bliss*).

Annual Report (June, 1910): The Church and a New Social Order (*Clinton Rogers Woodruff*).

Arbitration and Conciliation in Industrial Disputes (*Rev. W. D. P. Bliss*).

The Christian Law (*Rt. Rev. Brooke Foss Westcott, D. D., LL. D.*).

Christian Socialism (*Rev. Frederic D. Maurice*).

The Christian Social Union: A Brief Statement.

The Church at Work Socially (*Clinton Rogers Woodruff*).

The Church's Duty in Relation to the Sacredness of Property (*Rev. W. Cunningham, D. D., LL. D.*).

The Church of the World (*Rev. Robert A. Holland, S. T. D.*).

The Church's Opportunity in the City Today (*Rev. H. S. Rainsford, D. D.*).

The Duty of the Christian Minister in Relation to Social Problems (*"Deo Duce"*).

The Economics of Devotion (*Rev. Chas. Ferguson*).

Education in Relation to Charity (*John O. Norris*).

Industrial Arbitration and Conciliation (*Mrs. C. R. Lowell*).

The Labor Problem from the Laborer's Point of View.

The Legality and Propriety of Labor Organizations (*Richard Olney*).

The Modification of Christianity by Its Contact with the World (*Prof. E. P. Gould*).

A Plan of Work.

Political Economy and Practical Life (*Rev. W. Cunningham, D. D., LL. D.*).

Present Aspect of the Church Social Union (*Rev. F. D. Huntington, D. D.*).

Prison Reform in Massachusetts (*Rev. Frederick B. Allen*).

The Railroad Strike of 1894 (*W. J. Ashley, M. A.*).

Recent English Legislation and Some Recent Decisions of American Courts on the Liability of Employers.

The Relation between the Church and the Associated Charities (*Robert Treat Paine*).

Report of the Executive Committee for Year Ending May 1, 1899.

Report of Hours and Other Conditions in Small Mercantile Establishments (*W. L. MacKenzie King*).

Report on the Questions Drawn Up by Present Residents in Our College Settlements.

The Republic of Letters (*Robert A. Woods*).

Rights and Duties (*Joseph Mazzini*).

Settlements and the Church's Duty (*Ellen G. Starr*).

A Short History of the Christian Social Union.

The Slums of Great Cities (*Rev. Philo W. Sprague*).

The Social Duty of the Parish Priest (*Rev. Wm. D. Maxon, D. D.*).

The Social Movements of Our Time (*Henry C. Adams, Ph. D.*).

Social Righteousness and the Power of the Church to Proclaim It (*Rathbone Gardner*).

Social Righteousness: The Law of Love as Set Forth by Jesus Christ (*Rev. James Yeames*).

Social Righteousness: Present Day Obligations of the Church and Its Ministry (*Rev. James Yeames*).

Social Righteousness: Under the Theocracy (*Rev. James Yeames*).

The Social Teaching of the Early Christian Fathers (*Rev. C. L. Marson and Rev. W. F. Cobb*).

Some Aspects of the Labor Problem (*Rev. P. S. Moxom, D. D.*).

Spirit and Work of the Early Christian Socialists (*Rt. Rev. C. H. Brent, D. D.*).

State Philanthropy and the Claims of Industrial Misfortune (*Josiah C. Pumpelly, A. M.*).

Strikes (*Rev. W. Cunningham, D. D., LL. D.*).

Two Industrial Experiments: A Case Arbitrated.

Two Notable Reports of the Lambeth Conference: 1. The Report of the Industrial Problems. 2. The Report of the International Arbitration, etc.

What One Parish Is Doing for Social Reform (*Rev. J. F. Peters, D. D.*).

What the Church Social Union Is.

PUBLICATIONS OF THE JOINT COMMISSION

*The following may be obtained on
application to the Field Secretary,
281 Fourth Avenue, New York City.*

"A Social Service Program for the Parish"

(Five cents per copy; three dollars per hundred)

"Social Service for Diocesan Commissions"

(Fifteen cents per copy)

"A Model Canon for Diocesan Social Service Commissions"

(Two cents per copy)

"Social Service and the Episcopal Church"

(Fifteen cents per copy)

*"A Preliminary Program of Social Service Conferences in
Connection with General Convention"*

(Out of print)

"Social Service in Connection with General Convention"

(Out of print)

*"Program of a Social Service Week (in Connection with the
General Convention of the Protestant Episcopal Church)"*

"Report of the Joint Commission on Social Service"

*"Social Service at the General Convention of 1913. A Report
of Proceedings"*

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(In press)

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